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ing is an impromptu funeral address delivered one day and stenographed in front of West College, just after a funeral procession had passed: "Murmur and mourn! The language of life is past. The grass of gullery is gone, and the electricity of the bay-rum tree is decided with the laments of refuge. Oh, he was a good man. How the grasshoppers of his belief floundered with the winds of his whiffle-trees. What a burden he was! What a beautiful Pharisee! By the corduroy of his attainments and the melody of his magnificence he retired, and the palms of his pussy-willows wave with the rolling Ottaw." To a theological graduate on his return to the college, whom he met on the street, he orated thus: "You have the gloomy shines. Worn with a tumult of the conflict of Hebrew and a scrutiny of salvation, are you consumed with your mountainous circumstances? Are you deprived? No, sir! Why, sir? Because you have regulated your eccentricities, and you now have a coherent ideification." Of the clergy, he said: "They are men of deprudence. They have walked the verges of life with a crucifixion of memory. They have hibernated among the sanctified symptoms and a confession of matrimony. Oh, the catechism of chief end of man. How they have walked the verges of life with the carbollic acid of depression," etc. Sometimes in these flights his eyes were closed and he seemed as if mentally belaboring his theme with intense abandon. If there is such a thing as an innate vein of genius for oratorical rhythm, a pure declamatory instinct, it was found in Bill Pratt. Perhaps, in a more favorable age, he might have been a rhapsodist like Plato's Ion, or a muttering oracular dervish, into whose incoherence it is so easy to read higher meanings. Perhaps, as it was, his perfervid improvisation might have weighed a trifle as a warning object lesson against the spouting diathesis which some teachers of rhetoric in colleges other than Williams sometimes foster. It seems, at any rate, a most interesting psychic background or foundation on which no adequate superstructure was reared.

Die drohende physische Entartung des Culturvolkes. Von W. SCHALL-MAYER. 2 Auflage. Berlin, 1895, pp. 49.

Modern individualistic tendencies are at the cost of the race, and the only cure is the application of human reason to the problem of natural selection. Great cities, bad school methods which hurt the nerves, factory life, fashion, the extremes of both poverty and riches, etc., interfere with natural selection. Against all the tendencies to progressive degeneration of soul and body, the author proposes that all physicians should be made state officers, and that detailed "family books," should be kept recording all medical and hygienic facts concerning each member of the family, by a plan to be kept for centuries. Thus future generations can draw certain conclusions concerning the heredity of neuroses, early and late marriages, etc.

IV.—FEELING AND TEMPERAMENT.

Studies in the Evolutionary Psychology of Feeling. By HIRAM M. STANLEY. London and New York, 1895, pp. 392.

"This work," the author tells us, "does not profess to be a treatise on the subject of feeling, but merely a series of studies, and rather tentative ones at that. I have attempted to deduce from the standpoint of biological evolution the origin and development of feeling, and then to consider how far introspection confirms the results." Some of the material of the book has appeared

within ten years in various journals, but all has been revised or rewritten. The author assumes that frank emotionalism is necessary in the struggle of life; that intellect must always be impelled by emotion, either personal or impersonal, like duty or love of truth. Feeling is the basis and core of mind, actuating both will and cognition; cannot be destroyed, but must grow ever stronger, deeper, nobler. Mind begins in pure pain, and culminates in the higher emotions. Its expression crystallizes into language, and even causes the rise of objectification. The number of names of feeling is but a very rough index of the number of kinds of feeling, for which the psychic chemistry of the future will develop names. The unnamed forms far exceed the named, and the number of indiscriminated or undiscovered feelings far exceeds both. Consciousness is indefinitely complex, and the system-making psychology is factitious and delusive. The number of unknown psychoses is, perhaps, almost infinite. Science, art, ethics and religion are at bottom only phases of emotionalism. Other as valid and essential expressions are yet to be developed. The activities of new born animals seem spontaneous only because they are the results of energies stored in ages of psychic effort. The effort to see has produced the optic nerve. The confusing of objective and subjective terms, of inspection and introspection is responsible for much of the present confusion. The limitations of the author's introspective method are fully realized, and there is a despairing note in the last chapter concerning future progress.

The best chapters are those on fear and anger. The former is a primitive emotion, and is pervaded by anticipation of the primitive feeling of pain, but the pain in fear is not wholly revival. If intense, it tends to vanish in the sensation feared. When it declines, it repeats the stages of its growth, but inversely. Fear is "a feeling of reaction from the representation of the feeling potency of the object." "Only introspective analysis can reveal the true motive and genesis of fear and all emotion." But here, as so often in this book, the reader is brought up with the idea that will obtrude, that if introspection is the method, and this is all it can do, we may well despair. How, too, does he feel sure that his series, fright, alarm, terror, dread, horror, is the "chronological order." Anger is the stimulant to offensive reaction as fear is to defensive. It implies a "sense of object," it has an element of "hostility."

On the whole the author deserves praise for admitting the biologic factor in feelings—but his recognition of its scope seems sadly inadequate. His method paralyzes him in this field as in no other. Psychology finds the emotional realm so hard to enter, only because of the amphibious dualism pervading the text-books of the past decade. In some minds this has become a positive neurosis. It obtrudes its double housekeeping upon minds natively sound and ingenious and may cause an ebullition of brilliant ratiocination, like salt on flames. It often repels from philosophy or sterilizes the very central buds of mental and moral growth, and clips the wings of minds, which, like this author, by nature and by interest in the subject, seem fitted to enter these fields. We took up this book with great expectation, but lay it down, not without being much instructed and stimulated, but with a predominant sense of disappointment.

G. S. H.

Tempérament et Caractère selon les Individus, les Sexes, et les Races.
Par ALFRED FOUILLEE. Paris, 1895, pp. 378. In Felix Alcan's
Bib. de Philos. Contem.

This gifted and facile author enters here a field of great interest,